6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

attractive forest fairies who used to help travelers changed into beastly demons who trick wayfarers into making them lose their way and then cause them to perish.

The imposition of the rule of nomadic warriors over the soil cultivators brought about not only insecurity of life and property, but disintegration of the old ways of life and of the old morals. Social disintegration favored detachment from the group, caused decline in group identification and solidarity, tended to increase self-concern, fostered destructive aggressiveness and anti-social behavior. Hence, drunkenness, debauchery, orgiastic practices, together with robbing and killing, became prominent. According to Fedotov, the old Christian sermons are so full of invectives against such behavior that some studies of Russia's religious life consider that these themes formed the main content of anti-pagan literature of those days.[33]

Perhaps as a result of such social disorganization the Old-Slavonic Goddess of Love (Lada) was relegated into the background and obscurity. Instead, male gods of bacchanalian passion and Dionysiac orgy (Iarilo, Pereplut) became outstanding in folk imagination.[34] A phallic rite was observed at wedding banquets and sexual promiscuity during the feast gathering of young people became prominent, according to the old sermons.[35]

It was under these conditions of social disorganization and insecurity, and ascendency of power-oriented patriarchal system over the old stateless, semi-matriarchal and equalitarian order that the attitudes toward women changed radically. Mounting hostilities generated by conditions of strife and insecurity can be vented not only through inordinate sex life, alcoholism and delinquency, but also by aggressive behavior against all the unprotected and the weak. And just as sex life tended to take the form of lechery, and love that of uncontrolled passion, the attitudes toward the women changed from respect and reserve to that of scorn and contempt. They came to be looked upon as impure and unclean physically and morally.[36]

It is possible that the new unsatisfactory social conditions might have also affected the concept of the Christian God and attitude toward death. Not only did popular imagination in conditions of disorganization and insecurity tend to see in this

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

a self-protection on any sign of hostility a preventive war or feud must be initiated.[14] Hence also craftiness and cunning, readiness to lie and to commit perjury[15] and a general wiliness and wariness might easily develop.[16] When a society is to a large extent governmentalized and regimented, such traits are reinforced because in such conditions the feeling of insecurity and lack of trust favor ruthless domineering and coercive submission on all levels of social organization.

In circumstances where power-seeking, extreme self-concern and lack of mutual trust prevail there is a readiness of many people to spy on one another and to inform. There is also an inclination to caluminate as a means of revenge and personal malice.

Destructive aggressiveness and feeling of insecurity, as well as need for succor, may explain the passion for hazardous games and intoxicating drink, and the inclination toward lechery. That liquor is used as a compensatory device which provides a feeling of power and security as contrasted to a reality in which one is cowed into submission is well expressed in folk philosophy. According to a proverb, "When the peasant is drunk, he feels equal to a nobleman; when he is sober he is afraid even of a pig."[17] Hence, in a society in which people find themselves subdued, degraded, and oppressed and where their needs for attachment and acceptance are thwarted, a safe way to rebel against such conditions or to find a convenient substitute may be in drunkenness and debauchery. The early Church documents, as well as the recent evidence, point to the perseverance of such practices:

> Numerous are the sermons devoted to invectives against drunkenness and the pagan character of banquets . . . This wild debauch of popular feasts was preserved until the twentieth century, with the same scenes of drunken fighting and killing as are depicted in this document of the thirteenth century. Orgiasm . . . unrestrained emotional outbursts, stimulated by alcohol, dancing, fighting, or sex, always has been an outstanding feature of Russian temperament.[18]

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G Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

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This is great fortune
For all the servants of the world,
Sharers in honesty and trust,
Executors of the Covenant of Christ.[22]

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Longing for acceptance was not only manifested in the worship of living "Christ," but also in carnal communion with the "Christs" and "Madonnas," in ecstatic trances and mass religious hallucinations, and apparently even in some cannibalistic practices.[23] Thus when in consequence of sacred rites a Bogorodica would bear a child, if a boy, he was known as *Khristosik* (the little Christ). According to some students of Russia's religious life the Khristosik was immolated on the eighth day after his birth. His heart and blood, mixed with flour and honey, were served to make the cakes for the Eucharist. This practice was called "Taking Communion in the blood of the Lamb."[24] At other times, according to the same sources, it was a young virgin, chosen as Mother of God who willingly gave her left breast to be cut out amidst ritual dancing and singing. The breast was then partaken of as the "true Eucharistic food."[25]

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Great emotional insecurity and extreme fear of rejection might explain why elements of power-seeking were present in all sects, even in those which professed complete repudiation of power in any form whatsoever. For instance, Popov, the founder of the Molokane sect which originally professed complete freedom of conscience and complete equality, eventually entirely suppressed liberty of discussion and interpretation. Unconditional submission to the authorities he declared to be the first duty, insubordination the greatest sin.[26] Andrey Selivanov, the founder of the Skoptsy sect, had himself designated in the prayers which were addressed to him in his lifetime, as "God of Gods and King of Kings," even though the Skoptsy sect professed complete freedom from any form of coercion.[27]

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Also early in the history of the Dukhobortsy we find that their communistic practices finally led to dictatorship and despotism.[28] The leaders of this sect knew how to take personal advantage of the longing of the sect members for protective dependence and acceptance. One of the leaders of this sect, Kapustin, in the beginning of the nineteenth century expounded